MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

"The same motive which you have to distribute GOOD BOOKS publications should prompt you to exercise your zeal in the diffusion of sound literature." —Cardinal Gibbons.

A NATIONAL WEEKLY

THE HARMONIZER

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People Misunderstand Our Devotion to Mother of Jesus

There can be no doubt whatever that the name of the ever-blessed Virgin Mary brings home to the mind of a Catholic an idea very different from that which it awakens in the mind of a Protestant; and it is this which the Protestant really objects to. He maintains that we give to her an honor which is beyond that which is due to a creature: that we trench therein on the honor due to God alone, whose honor, of course, we are forbidden to give to another; that we go beyond Scripture, and against Scripture; that we interfere with, and really destroy, the office of Christ as the One Mediator; and that this dethroning of Christ in order to put His Mother in His place is in reality, call it what you will, nothing but impiety and idolatry. Most certainly and readily do we admit that if we did all that is here objected to us, we should deserve all the censures directed against us; but we are misunderstood. We do not pretend Mary to be anything else but a creature; nor do we give to her any honor beyond that which may be given to a creature. And we fearlessly add that they who give to God that honor only which we give to the Blessed Virgin, are robbing God of what is due to Him, and do not view Him as the Supreme Being and the only God. But though a creature, and nothing but a creature, and therefore infinitely below God, we maintain that because of her Maternity, Mary has received from God an honor never given to any other creature, and that for that same reason she deserves an exceptional honor from us. We maintain that the dignity of Mother of God is so great, that all our efforts are inadequate to appreciate it; and that God alone, Who could appreciate it, fitted her by every suitable ornament of grace for that office which He Himself destined to her. Let the Protestant, when he objects to our love and devotion to the Blessed Virgin, only remember, that unless he admits her to be Mother of God, he declares himself to be a Nestorian heretic, and a denier therefore of the Unity of Person in Christ, and consequently of the Incarnation. "Men sometimes wonder that we call her Mother of life, of mercy, of salvation; what are all these titles compared to that one name, Mother of God?" If, then, our idea of the Blessed Virgin is different from that of the Protestant, it is only because we realize the fact that she is Mother of God; the Protestant ignores and forgets it, leaves it out of his consideration, even if he is not rash enough, as some of his class are, in express words to deny it altogether.

But, is it not the case that the Protestant view is rather the Scripture view, and that the Catholic Church does give to the Blessed Virgin a prominence which the spirit of the Gospel history does not warrant. "I read the Scripture," says the Protestant, "and I do not find that the person or the name of Mary holds any eminent place there. Rather she seems obscured. She seldom appears: just at first and last we hear of her, but no more. She is not a leading character in the mind of the Evangelists, and if we think of her as they did, giving all the prominence to the Son, and keeping the Mother in less prominence, we cannot be wrong, but must be wrong if we do otherwise." At once we answer: Treat her as the Evangelists did, and you are quite right. Treat her as St. Luke did, when he wrote down from her own dictation, as he implies he did, the account of the Annunciation, and you will be one of her most devoted clients. Treat her as St. John did, when he stood by her side upon Calvary and accepted her as a Mother, and you will be amongst the fondest of her children; and you will never then find yourself in the number of those who will say that Evangelists had but slight appreciation of the honor due to her, **of whom was born Jesus, Who is called the Christ.**

Catholics are Blamed for Calling Mary "Mother of God"

Our critics should credit us with sufficient common sense to know that Mary was not the Mother of God, as **God**; that is, we surely know that the Son of God did not receive His divine nature from Mary. Mr. Jones did not receive his soul—that which really makes him **human**—from his mother, but directly from God; yet the woman, who bore him here on earth, is called his mother.

Read the first chapter of the Gospel according to St. Luke, and you will find another, **under the inspiration of the Holy Ghost**, addressing Mary in the same manner that Catholics do: "Whence is this to me that the **Mother of my Lord** should come to me?" (v. 43); you will find (v. 35) that the Holy One to be **born of her**, "shall be called the Son of God"; that the Savior who **was** born of her is "Christ, **the Lord**" (Luke II, 11).

Many well-meaning Protestants, because of the rebuke they would administer to Catholics, whose attitude towards Mary they so misunderstand, go to the extreme of belittling her, who was "highly favored" by God (Luke I, 28); "blessed among all women (42); who, under the influence of the Holy Ghost, declared: "all generations shall call me blessed" (v. 48). Catholics honor (they do not worship) Mary only on account of Jesus, Whom she gave to us. Do you think you can really honor Jesus, by going to the extreme of **dishonoring** His Mother? Whom God honored, it is proper for us to honor.

The Pope Urges Redemption of Slaves in Africa

His Holiness Benedict XV. has written as follows to Cardinal Andrieu, Archbishop of Bordeaux, France:

"Dear Son, health and Apostolic Benediction.

"As the flourishing city which is the seat of your ecclesiastical dignity is considered the principal centre of the commercial relations of France with her African colonies, it is to you, dear son, we address this letter with a view to ameliorate as much as we can the miserable and abject condition to which the negroes are reduced and which is to us, owing to our Apostolic charge, a subject of keen solicitude.

"We do not intend to dwell at length on the duty of working for the abolition of the shameful traffic in slaves; everyone knows what the Church of God has done from the beginning to come to their aid, either by proclaiming that the dignity of the person is the same amongst all men and that all have the same rights, or by preaching in favor of the enfranchisement of slaves whilst holding out the hope of eternal welfare, or by establishing religious communities devoted to the redemption of captives. But it is a cause for grief that this hideous plague, this dishonoring stain, although in great part done away with, is to be found at the present day in the body of human society. It is fitting, therefore, that the Apostolic See should continue with zeal the great services in this respect which it has rendered to the human race. Wherefore, judging it opportune, in accordance with the example of Pius X, of happy memory, to confirm the decree of Leo XIII, we desire that every year on the Sunday of the solemnity of the Epiphany of Our Lord, wherever public worship will be held, a collection shall be made for the purchase of the negroes; and we feel we ought to insist all the more on the accomplishment of this work because the fruits already in view give us the right of hoping to secure one day that which is of so much importance to the cause of humanity. We pray that Jesus Christ, the Liberator of the human race, may hasten the day desired, and that He may grant His highest rewards to all those who by their counsel, the measures they have taken, and their offerings, shall contribute to the success of the movement.

"As a pledge of these favors and a testimony of our good will we affectionately grant to each of the benefactors and, first of all, to you, dear son, the Apostolic Benediction."

Denounces Churchmen Who Engage in Politics in Behalf of Their Church

CHURCH AND STATE AND THE SCHOOLS.

The South Bend News-Times, March 19, 1916.

"The editor of this paper is not a Roman Catholic, nor is any member of his family, and neither have any of their ancestors been for many generations back that.

"Objection is legitimate under the Stars and Stripes, to any church, whether Protestant or Catholic, or any combination of churches, through priesthood or ministerial association, interfering in the affairs of state—and the schools are an affair of the state, not of the church.

"Religion in politics is one thing.

"Churchology in politics is quite another thing.

"The right of pastor or people, or priest or peasant, to engage in politics because of their citizenship, and in behalf of their citizenship, and do it as citizens, is an entirely different matter from engaging in politics as organized churchmen, because of their churchmanship, or in behalf of their church, or any particular member thereof for that reason.

"We hold this brief in behalf of the secular laity, as such, and against both Catholic and Protestant; and, in the particular case at bar, since the question has been raised, more particularly against the Protestants—in spite of our Protestantism.

"The danger to the South Bend schools lies in the apparent development of a 'Protestant hierarchy' rather than in the existence of a Catholic one.

"Speaking financially, at least, one might say that with the Catholics paying fully two-fifths of the taxes of the city—including school taxes—and educating the majority of their children up through the grades in their own school houses, and by their own instructors, at their own expense, costing the Protestants nothing, they are pretty good friends of the public schools whether they want to be or not.

"For years, due to an agitation by **Protestant zealots**, the public schools have been pronounced Godless, because the Bible has not been taught there.

Protestants, it seems, are distinctly averse to maintaining their own private schools for the instruction of their young in their particular faith, and then supporting the public schools addenda, but would insist that the **state** should assume the burden—a burden to be borne by Catholics and Protestants alike, according to their means.

"Is South Bend to have a new superintendent of schools of a type calculated to convert the public school system of the city into a theological seminary?

"'No money shall be drawn from the public treasury,' says the constitution of the state, 'for the benefit of any religious or theological institution,' and such the Bible is, and such the schools would become from the moment that Biblical instruction were placed on the school curriculum.

"Schools are institutions designed by law to fit young boys and girls for service to the state. As state institutions their secular freedom is imperative.

"Churches are institutions designed of heaven to instil in the hearts and minds of man and womankind, right motives and high ideals, in the use of that which the state affords them.

"Not even a Weidler-Keller political machine can bring them together, and force operation without one or the other becoming subservient. The combination to get control of the schools and, mayhap, make every principal and teacher a bribe to some one or more of their voting friends to join the machine organization, may think it wise to attach it to the Keller ecclesiastico-political machine which he manages to hold together by hypocritical pretense at superior virtue and law enforcement; this by promising installation of a religio-pedagogic superintendent—but if they do, a Protestant, and not a Roman Catholic, mind you, submits this warning, and this too—paraphrasing the language of the Man of Nazareth:

"'Men do not gather grapes from thorns, nor figs from thistles.'"

An Editorial Which Offers Much Food for Thought

"PRIEST-RIDDEN" VERSUS "MINISTER-RIDDEN."

The Des Moines (Ia.) Register, April 18, 1916.

When Fred B. Smith visited Des Moines a few weeks ago, he pointed to the immense waste of financial strength in the Protestant denominations of the United States by the duplication of churches and ministers whose differences in matters of faith were but trifling.

The 1916 Roman Catholic directory, just issued, affords statistics which lend point to Mr. Smith's declaration.

In round numbers there are 18,000,000 Catholics in the continental United States, and a few more than 19,000 Catholic clergymen. The proportion of clergy to communicants is one to 900.

Leading Protestant denominations show a very different situation. The Baptists, Lutherans, Methodists, Disciples of Christ, Congregationalists and Presbyterians combined have a church membership of 20,982,221, and 128,258 ministers, according to their latest published reports. This is an average of one minister to each 164 church members.

The Baptists have one minister to each 145 church members, the Lutherans one to 258, Methodists one to 175, Congregationalists one to 128, Disciples of Christ one to 160 and the Presbyterians one to 148.

This comparison must be modified somewhat, since the Catholic Church admits communicants at a younger age than any of the Protestant churches. But the difference is not sufficient to account for more than 15 per cent of the total, which would still leave one Catholic clergyman for each 800 members of an age corresponding to the membership of Protestant churches.

Maintenance of the divided and subdivided Protestant churches is accordingly many times as expensive to the communicants as the Catholic churches.

The six Protestant denominations named above, with a membership of 20,000,000, have a permanent investment of $657,000,000.

The 18,000,000 Catholics have an investment of $292,000,000.

In real estate and church equipment alone, therefore, the proportionate cost to the Protestants is almost three times as high as to the Catholics. In proportion to membership, the seating capacity of Protestant churches is seven times the seating capacity of Catholic churches.

But the most important difference is found in the item of the minister's salary. Each Protestant church member pays five times as much for the support of the minister as each Catholic, assuming an equality in the total amount of the ministers' remuneration.

Does this not throw some light on the problem of the empty pew? Is not the financial burden of maintaining many churches with small congregations a deterrent to church membership and attendance?

Denies Religious Bias in Juvenile Court Bill

Representative Johnson Resents Charge That Catholic Church Influenced Measure.

The Evening Star, Washington, D. C., April 22, 1916.

Because of attacks on the Johnson Juvenile Court bill in the Menace, Chairman Johnson of the District committee today occupied the floor of the House long enough to call the publication to task, and to say that the Juvenile Court bill is the product of the work of experts, most of whom are of Protestant faith.

Representative Tinkham of Massachusetts, who has charge of the bill on the floor, and who probably will call it up again Monday, was declared today by Representative Johnson to be a thirty-second degree Mason and not a Roman Catholic, although the Menace headlines speak of Representative Tinkham as aiding in "an outrage."

DEFENDS BILL'S PROVISIONS.

Representative Johnson told the House that the publication had charged that under the Juvenile Court bill "Protestant children would be placed in Roman Catholic prisons." He pointed out that under the terms of the bill the court must follow the religious inclinations of the child or his family when placing a child in any institution for guardianship.

"I introduced this bill at the request of those who prepared it," said Representative Johnson. "The bigoted alarmist may say that because I, a Catholic, introduced the bill is sufficient proof of itself of its unholy purpose. I was asked to introduce the bill because I happen to be chairman of the District committee. Among those who asked me to introduce it is Judge J. W. Latimer. Is he a Catholic, taking orders from the Pope, to fill Roman Catholic prisons? When this bill becomes a law its execution will be in the hands of Judge Latimer—a Mason. Is it true of him that he will violate his oath to support and defend the Constitution of the United States to fill Roman Catholic prisons with Protestant children?

"Judge Latimer is not only a non-Catholic, but he is a Mason in good standing. Let us see who drafted the bill. A Presbyterian Attorney General appointed a committee of five persons deemed competent to draft the bill, and fair-minded enough to write a bill free from both religious prejudices and religious preferences, in keeping with the Constitution. They were: Miss Julia Lathrop of Washington, Bernard Flexner of Chicago, Dr. William J. Kerby of Washington, Walter C. Clephane and William H. Baldwin of Washington.

"Miss Lathrop is a Congregationalist, not a Catholic; Mr. Flexner a Jew, not a Catholic; Mr. Clephane a Presbyterian, not a Catholic; Mr. Baldwin also is a Presbyterian, not a Catholic, and Dr. Kerby is the only Catholic among them all."

"Chairman Johnson also mentioned the names of members of the Board of Trade, comprising a committee which had approved the bill. Only one member is a Catholic, said Representative Johnson."

Irene West Answers All Correspondents by This Letter

Los Angeles, Cal., March 17, 1916.
Rev. John F. Noll, LL.D.,
Editor "Our Sunday Visitor,"
Huntington, Ind.

Dear Rev. Father:

It now becomes necessary for me to answer through the columns of **Our Sunday Visitor** the countless letters which I have received from all over the United States. I take this opportunity of expressing my appreciation to all for their loving words and earnest prayers which have given such joy, consolation and encouragement to my heart. At first I endeavored to answer all in person, but soon found the task quite impossible, as I am my own secretary and typist. It is very evident that **Our Sunday Visitor** is read not only in our largest cities, but in every nook and hamlet from New Jersey to California and Michigan to Texas.

To the many inquiries as to when and where can be obtained a copy of my book, I will say that as soon as it is ready for the market, all will be advised through **Our Sunday Visitor.** I am indeed grateful to those who express a desire to help accomplish its circulation.

To the many letters I have received seeking information about the stage as a career, I do not consider Father Noll's esteemed paper a proper place to discuss the stage, aside from its relation to our Church, but since it may benefit my Catholic brothers and sisters at large to know exact conditions, I will state in as few words as possible: the profession today is greatly overcrowded in all its branches, the amount of available talent far exceeding the demand, and there are hundreds of clever artists in America who are unable to obtain engagements. Unless you have exceptional talent, and above all, executive ability, do not consider a stage career, as it quite unfits one for any other vocation.

To those who have approached me

(Continued on Page Four)

Did You Ever Hear a Priest or Minister Expound This Subject So Interestingly?

This big country has too many people who will tell you they do not believe in talking money in the pulpit. I would believe that way myself were it not that I know something about the Christianity of some of my friends. There are people who believe in free lunch Christianity. They favor a nice church, nice seats, good music, learned sermons, and the like, but do not want to pay for the same. They will use a dozen different tricks to wiggle out of what they owe to the church. They want all the church service for nothing, and are sorely affected if the clergyman mentions money on Sunday. There are some modern Christians, who put a very low price on church services. They are anxious to be Christians. Some of them will pray all day Sunday in the church. They will smash their breast and they will wear out their knees in praying, but it cuts them to heart to part with a few dollars now and then to pay the legitimate debts of the church.

When some of us say, and warrantedly, that this is the age of the high cost of living, we can say, in all truth, that this is the age of cheap Christianity. It is an age of free pews. The free pew business has bred a class of so-called church people who want everything connected with religion free. Thirty years ago the average miner paid $35 and $40 a year for his pew. He didn't stop at that. He gave up liberally to the other collections. His son and his family have a free pew and the son is not feeling altogether pleased when he's asked to pay one-fourth of what his father paid for church service. The father had a cold, poorly ventilated church and made no kick. The son and his family have a steam-heated, well ventilated church, and good choir.

But cheaper than the father of today is the son of today. He goes to church in the best raiment. He goes to the temple of his God with a ten-cent cigar in his mouth. He battles for the best seat in the church, he dodges the collection plate, he comes out of church, lights another ten-center and tells you those money sermons make him tired. He goes home, says it's a shame that the theatres of the town are not open Sunday. He touches his mother for a few dollars, goes to the cigar store, loads up with ten-cent cigars, calls on his girl, and, if weather is favorable, takes her for a ride. Nothing is too good for the coming up Christian. There is no self-sacrificing, no abnegation in his make-up. He's a religious prig, a striking evidence of the deterioration of religion.

Now let's find the blame! What is true of other things is true of religion. Give the people cheap amusements and they complain. If the young of today pay $3 a seat for a show they will rave for weeks over the show. Ask the young man of today to wear a $3 pair of pants and he looks misery. He wants to pay the highest price for clothing, shoes, dances, theatres and the like. His only value of things is the price marked on them. He doesn't know a woolen garment from a cotton garment. He doesn't know calf skin from goat skin. His grandfather would feel a bit of cloth and know how much wool was in it. The grandfather would run his finger over the shoe and tell you what leather was in it. The grandson knows the distinction in cigarettes, in toilet soap and toilet powder. The grandson finds the church has made religion ridiculously cheap, and places a lower value on it than does the church itself.

Clergymen are to blame. They have cheapened their services. Many very devout young women will give a month's wages to put gold in their teeth. They will give the earnings of a week for a plume for their bonnet. But to give the church a dollar! They could not do that without an attack of nervous prostration.

If the church is to be respected it must put religion on a paying basis. It must cease its foolishness allowing "free seats," "free salvation" and the like. There are no such animals, to use a figure of speech. If the theatres were to say "free seats" there would be few theatregoers. If the gentlemen of the fistic profession advertised "free prize fights" their entertainment would be considered disorderly conduct. If water were five cents a glass less beer would be drunk. The people who have free railway passes ride the least, for pleasure.

It must be evident by this time, to thinking clergymen, that free religion, like free water is unprofitable. The church that will root out the religious dead heads, will succeed and the pastor will be in the frame of mind to preach religion instead of money. The dead head in and out of the church makes life miserable for the man who is willing to pay as he goes. The dead head makes the honest merchant a slow payer. The dead head is a deadly sin, and the church should be the first to kick him out. The young man who can't give up at least $1 a month for church services ought to be taken to the front door of the church and given the pastoral kick that would land him in the gutter. The only way to get rid of money sermons is to compel churchgoers to pay for church services as they pay for the other services of life.

"The laborer is worthy of his hire," whether he be a digger in the sewer or an expounder in the pulpit.

HAROLD FRANCIS.

The Influence of Catholic Church on Political Liberty

HOW DOES A GOVERNMENT RECEIVE ITS POWERS?

(By Orestes A. Brownson, formerly a Protestant Minister).

How does any particular government receive its powers? Does it receive them directly from God, or mediately, through the people? The Catholic faith does not enter into particular questions of this nature, but contents itself with establishing the general principle. There is, therefore, no dogma of faith on this point; nevertheless, theologians have written much about it. We will give the opinion of Cardinal Bellarmin (De Laicis, 1.3, c.6.) not only because of his personal authority, but because the other authors we have consulted on the subject generally agree with him.

After establishing from reason and Scripture the doctrine we have already explained, that the governing power of society is from God, he goes on to say, that, nevertheless, as prior to positive law, there is no reason why this power should exist in one man more than in another; it is evident that the power of government does not rest primarily, by nature and the gift of God, in any particular individual or individuals, but in the whole body of society at large, which, constituting a moral whole, a moral body, has the right of governing itself; because government is necessary to its preservation. Primarily, therefore, and immediately, the right of government rests in the whole community. But, by the same law of nature by which it is necessary that society be actually governed, it is necessary that society should transfer this power to some individual or individuals, because the exercise of it, which is absolutely necessary, is impossible to the community at large. If, then, society transfer this power to a single man, the government is a monarchy; if to a few nobles, an aristocracy; if to delegates from all classes, a democracy. So that particular governments are of divine right only through the intermediate tacit or express consent of the community; immediately they are only of human law. That is to say, the form of government in any country depends on the particular constitution of that country, and not on the immediate ordination of God; all that is of immediate divine ordination is the duty of the government to legislate for the welfare of society, and the duty of the people to obey the laws.

Certainly, nothing can be more just and excellent than this theory; nothing farther removed from favoring tyranny, or from granting to any man or any hereditary line of men a natural superiority or right to command their brethren. This theory is not only defended by Cardinal Bellarmin, but by Suarez, Concina, Billuart, Busenbaum, Liguori, and others. It has never been impugned by the Church, and Bellarmin, not only an Italian cardinal, but a most strenuous defender of the Papal rights, residing and writing in Rome itself, is not to be suspected of publishing or holding anything not perfectly conformable to the Catholic doctrine.

Nevertheless, he was most fiercely attacked on account of this very theory,—and by whom, think you?

(Continued on Page Four)

Children's School and Playground

CALENDAR FOR THIS WEEK.

April
30. S. Low Sunday.—St. Catharine of Siena.

May
1. M. SS. Philip and James.
2. T. St. Mark, Evangelist.—St. Athanasius.
3. W. Finding of the Holy Cross.
4. Th. St. Monica.
5. F. First Friday—St. Pius V.
6. S. St. John before the Latin Gate

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

By what name is this Sunday known?

What is proved from the Scripture text used as today's Gospel?

How did St. Thomas' doubt, concerning the Resurrection of Jesus, help our faith?

What is the meaning of the word "Madonna"?

What is the significance of the picture on first page, this issue?

Subject (of a Sacrament)—One who receives a Sacrament of which he is capable.

Substance—A being subsisting in itself (not needing a subject in which to be inherent).

Suffragan Bishop—The bishop of a diocese in relation to the metropolitan of the province.

Suffrage—Vote or interest at an election; a recommendation or prayer.

Sulpicians—A congregation of priests taking its name from the Seminary of St. Sulpice in Paris, established by M. Olier in 1642.

Answers of Baltimore Catechism Clearly Explained

Who are the successors of the other Apostles?

The successors of the other Apostles are the Bishops of the Holy Catholic Church.

The successor of Peter is, like the successors of all the Apostles, a bishop, but he, ruling over the whole Church, has jurisdiction over all. Other bishops rule, under the Head, over specially designated territory, called a diocese.

Why did Christ found the Church?

Christ founded the Church to teach, govern, sanctify, and save all men.

The Church was to continue Christ's work until the end of time. Hence, like Christ, she must be mankind's teacher in matters which pertain to salvation, and likewise must possess the powers to remove sin, to offer God worship of infinite value, etc.

Are all bound to belong to the Church?

All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.

This does not mean that every non-Catholic will be lost. But those will lose their souls, who believe the Catholic Church to be the Church Christ founded, and still remain outside her fold. Not the Church, but Christ Himself declares this to be true: "If he will not hear the Church, let him be to thee as the heathen and publican"; "he that despises you, despises Me."

Which are the attributes of the Church?

The attributes of the Church are three: authority, infallibility, and indefectibility.

These different attributes are explained, in the order mentioned, in the answers to questions which follow.

13.—ENIGMA.

Answer to last week: Sweep.

14.—SCHOOL FURNITURE.

"What are you interested in now at school?" asked the visitor. "In the furniture business," replied Jimmie Lee. "It is only one kind of furniture that we are taking up, but this kind has specimens of odd materials. Today one was made of parts of houses, parts of fingers, and small fields. Some have parts of swine in them; some have machines, perfumes and big birds. One is partly built of foreigners from Russia, or fish. One has kernels and wild beasts. Several have places where cattle were formerly shut up sometimes. One uses distant objects; one uses strings, etc. Of course, you see what pieces of furniture are made up in so many ways?"

—Roscoe.

NAPOLEON AS A CATECHIST.

Some sixty years ago the Archbishop of Bordeaux being at Aixles-Bains, was called to visit a dying woman, daughter of a general that had become celebrated in the wars of the First Empire. The venerable prelate was moved even to tears in listening to the dying woman speak of religion; for she spoke as few could do. And having asked her who had instructed her so perfectly, he received the following answer: "Monseigneur, under God I owe my religious instruction to the Emperor Napoleon. I was on the Island of St. Helena with all my family when I was only ten years of age. One day the Emperor called me to him, and taking my hand, he said to me: 'My child, you are a pretty girl now, and you will be still more beautiful in a few years; nevertheless these advantages of yours will expose you to great dangers in the world. And how can you overcome those dangers unless you have a large fund of religion? Unfortunately, your mamma cares but little about religion, and your papa still less; therefore I will fulfil the obligation that rests on them; come tomorrow, and I will give you your first lesson.' For two consecutive years, and several times each week, I was taught my catechism by the Emperor. Each time he made me read a lesson out loud, and then he explained it to me. When I was beginning my thirteenth year, his Majesty said to me: 'I think that you are now well enough instructed. You should soon receive your First Communion. I will have a priest come from France, who will prepare you for that great action, and will prepare me for death.' And he kept his promise."

The world is full of inconstancy; its friendship ceases the moment there is no advantage to be expected from us.—Bl. John Tauler.

It is well to deny ourselves that which is permitted, in order to avoid more easily that which is not.—St. Benedict.

BIRD SANCTUARIES.

Bird sanctuaries recently have been established in England and in Australia. An attempt is now being made to protect the herons of Egypt, from which country the birds rapidly are disappearing before the guns of the plume hunters. The bird-protective work is becoming world-wide in its manifestations. All countries finally are becoming to realize the service which the birds render to man.

MINUTES GAINED IN THE SEWING ROOM.

(By Lillian Grace Copp.)

The amount of work accomplished by my seamstress in her eight hour day seemed almost incredible. Watching to discover the secret of her celerity, I gleaned so many ideas from an hour's observation that I am writing them down as an aid to other busy housewives.

On long, straight seams she eliminated basting entirely. Holding the two edges together, she easily slipped finger and thumb along to keep pace with the moving needle. "I couldn't do that," I interrupted her, "and keep my edges even."

"It does take a bit of practice," she admitted, "and until you get used to it, just pin your edges together, or fasten them at intervals with the small clips, used by writers to hold loose papers.

"Then don't baste your hem," she went on, "but after creasing and turning, pin at intervals, until practice enables your forefinger to hold it firmly in place. It is a sheer waste of time to baste hems and plain seams on any goods that will hold the crease.

Another thing: never gather cotton materials by hand. Lengthen out the stitch on your machine, and put two rows of stitching, one-fourth inch apart, as near the edge as you wish your gathers to be. Pull the two top threads, and even with the point of a sewing needle. You have saved three-fourths of the time usually employed, while your gathers are beautifully smooth and even."

"But facings," I ventured, "require basting?"

"Not if you crease the two edges before beginning to stitch. Place the two wrong sides together—use pins or clips to hold in place, until you are sufficiently deft to dispense with either. After stitching the upper edge, smooth carefully and hold in place with your forefinger. It is always well to baste your sleeves in," illustrating on the night gown she was making, "but they are gathered on the machine, it takes but a few minutes, for once fitted to the arm hole, there can be no slipping of gathers.

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"A sewing wizard," I finished for her.

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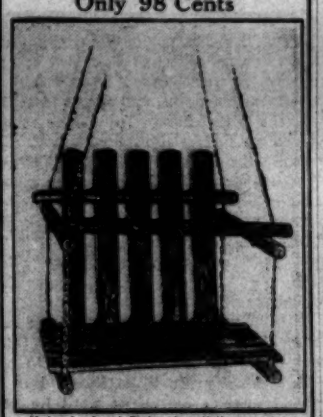
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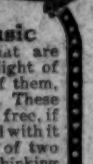
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"WEARING THE WHITE FLOWER OF A BLAMELESS LIFE."

Written for Our Sunday Visitor by Rev. Albert Muntsch, St. Louis University.

In the Dedication of "The Idyls of the King," Tennyson, summing up the virtues of Prince Albert, says that he was distinguished above all for "wearing the white flower of a blameless life." The prince was "modest, kindly, all-accomplished, wise." Yet it was chiefly the moral excellence of his life that won for him the admiration of his people.

But not only those who pass their days "in that fierce light which beats upon a throne" are entitled to grateful recognition for giving unto others the high example of a blameless life. But only those who occupy the seats of the mighty, deserve praise for keeping down the base in man and for striving upward with strong resolve. The lowly worker who gives cheer and inspiration to a neighbor in the battle of life by kind word, by courageous conduct, and by the value he sets on keeping his soul free from the stain of grosser sin—such a one is likewise a hero in the strife. He, too, deserves well of his fellow-men for "wearing the white flower of a blameless life."

This much-quoted line from the Poet-laureate shows that it is not dazzling achievement in state-craft or warfare that lends renown to the character of those who rule others. These accomplishments pass away and may even leave a train of grim evils in their wake. Posterity is keen in deciding a ruler's claim to grateful recognition. It will look for something of real and lasting value in his career. It will remember his virtues and his vices. Happy the sovereign if the former outweigh the latter in the shrewd opinion of the multitude! For then will he be held in loving remembrance by the best and noblest, because he wore "the white flower of a blameless life."

A Priest Answers the Enemy's Charge Against Father Damien

(Continued from Page One)

tant, but Father Damien never could hope to see them, for from out this living prison he never emerged.

Or does Mr. Fraser by the adroit use of the word "claimed" seek to insinuate the foul falsehoods given utterance by Rev. Mr. Hyde, of Honolulu, and castigated for all times by Robert Louis Stevenson, in that masterpiece of English literature, "An Open Letter to Mr. Hyde"? English literature would have been poorer for all time to come, if Rev. Mr. Hyde had not assailed the saintly memory of Father Damien, and thus made it possible for Stevenson to write his matchless letter. Together with the address of Lincoln at Gettysburg, and that passage from Cardinal Newman's Apologia, which George Eliot said was the most beautiful in the English language, and which he would have sooner written than all his works, it takes place as the highest achievement in the use of English words.

In my copy of Stevenson's Works, it is found in the 7th volume, page 215, but almost every family with a library has Stevenson's works, or ought to have them, and, if not, you can read them in the public library, and if Mr. Fraser's reckless words have the effect of inducing persons to pick up their Stevenson, all will be well.

But Mr. Fraser goes on to say that Father Damien not only claimed to have developed the disease of leprosy, but inoculated himself to be a martyr and thus be canonized by his Church. Well, Father Damien was not a fool, much less a member of that preferred class of fools differentiated by Americans with the prefix of the "short and ugly word." To have inoculated himself with an incurable disease, which was bound to terminate in his own death would have been suicide, murder, and Father Damien was no murderer. There were brighter scholars in his community than Father Damien, but he knew his religion and his theology. In the sense in which the Catholic Church uses the term martyr, in connection with canonization, Father Damien was not a martyr, for the Church considers martyrdom only in connection with a manifestation of a belief in one's faith. In the popular sense that any one who dies in the performance of duty is a martyr, Father Damien not only died a martyr, but lived a martyr. As regards the canonization, which Mr. Fraser seems to think is a kind of Carnegie medal with a right to a pension for life, good, humble Father Damien, dressing the wounds of poor lepers in the grass-covered huts of Molokai never dreamed of such a thing. Thousands of men and women have died in the performance of duty but have never been canonized, and never will be, and Father Damien may be canonized, or may not be, but it will be only about two hundred years or more from now, so Mr. Fraser need not worry on this score. The Catholic Church, which has the Divine promise that it will exist to the end of time, is never in a hurry and thinks very little of a century. Besides, Mr. Fraser can stop this canonization and thus frustrate the designs of the wily Father Damien. Let him forward to Rome the proofs that Father Damien inoculated himself, and his friend, the "advocatus diaboli" of a couple of centuries hence could squelch the case at once. A criminal might be canonized—if he reformed,—but one of the preferred class of fools, such as Father Damien would have been, if guilty as charged by Mr. Fraser, will never be canonized.

Father Damien never thought that he was a hero, in fact there was no fuss made over him during his lifetime by anybody. Some years after his death his familiar letters to his brother in Belgium and his nephews and nieces were published in the original French, in which they were written, and they were full of familiar details about his daily life—commonplace, but nothing heroic about them. The dominant classes in Hawaii have never quite forgiven themselves that they did not recognize Father Damien as a hero while he lived, but there are other communities that have made the same mistake. Dayton thought very little of the Wright brothers and their aeroplane until foreign governments took them up. Patterson, N. J., thought very little of Captain Holland, the Civil War veteran, who in his intense hatred of England, became an Irish Fenian raider, and when that failed, settled down to study for years the plan of the submarine, of which he was the inventor, and which he planned to raid British commerce on the high seas. For nine years he haunted congress, vainly asking congressmen to give him a hearing and adopt his idea for the United States, and all the while our noble representatives were busy ducking this crazy fool, who thought he could sail a boat under water. Perhaps his bitter hatred of England, never gratified during his lifetime, is now somewhat appeased since the Germans have put his idea into practical execution.

It was England that first took up the story of Father Damien's life and saw the heroism in it. Rev. Dr. Clifford, an Episcopalian minister, visited the islands, and his letters to the papers and magazines and his printed life of Father Damien aroused the admiration of the entire island. The late King Edward VII, organized the Father Damien monument fund, and today the Celtic Cross which greets the visitor as he steps ashore at Kalaupapa tells the story of Father Damien's life and the devotion to his memory of people who lived on the other side of the globe.

Mr. Fraser has been imposed upon by the street talk and small gossip of the islanders, and their chaff shall never dim the memory of Father Damien. Not only churchmen rejoice in his achievements but all mankind glories in the fact that there was one man who gave himself forever to the service of his fellows, who served them until death.

"Greater love than this no man hath, that a man lay down his life for his friends" (John XV, 13).

WM. D. HICKEY,
Pastor St. Joseph's Church.
Dayton, O., April 22.

The Influence of the Catholic Church on Political Liberty

(Continued from Page One)

right to rule mankind? God forbid! for this would indeed favor tyranny. Catholic theologians understand no such thing, but merely that government in general, some government or other, is necessary by the ordination of God for the preservation and well-being of society, and therefore that we are by the same authority bound to obey it. But in order that our readers may understand clearly what we mean, we will give them a condensed view of the doctrine, as St. Thomas of Aquin and Cardinal Bellarmin explain it.

The very nature of man, says St. Thomas, evidently requires that he should live in the society of others, because neither his physical wants can be supplied, nor his moral and intellectual faculties developed, except in society. But it is evident that if every one in society were to act solely for his own interests, without regard to the rights and interests of his neighbor, the continual conflicts and shocks of individual interests would soon dissolve society altogether. The social body, therefore, requires organization as much as the physical body; as well might you expect to keep up a healthy circulation in the veins of the human body, if the central impulse of the heart were wanting, as to expect health and unity in the social body in all its complicated civil and political relations, without a strong central head to direct it, and a strong arm to uphold it. In other words, society cannot exist without order,—order without justice,—justice without law,—nor law without some one to make, expound and enforce it; that is, without government. The very nature of man, therefore, which makes society necessary for him, makes government necessary for society; and as it is God who created this necessity, it is evident that to him government must be referred, and that its rights and the obligations of society toward it are according to the ordination of God.

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RESIGNATION

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Written for "Our Sunday Visitor" by William Moylan.

(Continued)

CHAPTER XXI.

Modernity.

Grace took up her duties again the next day. Steve had caused scarcely a ripple in her life by coming back and leaving in the obliging fashion that he did. She was glad that they were considerate of her at home. Margaret was such a familiar figure at the house that she was regarded as one of the family.

Caxton called for her that day and they went for a walk. She opened the conversation by saying:

"My husband came back yesterday."

"Your husband came back! But what if you should meet him?" He stopped short and looked around, as if he feared some one was challenging him.

She saw it and replied, coldly: "Don't worry. He left for the east yesterday."

"Did he want to come back to you? What did he say when he saw you?" he asked, eagerly, as if much depended on it.

"I didn't see him at all. My aunt attended to him," she said, in a tone of cold reserve. She didn't think that it concerned him especially, since she had made it clear to him that she could be no more than a friend to him. Besides, she was as sensitive as ever about people knowing anything about her private affairs.

"He went without your seeing him?" he asked in surprised tones. "Didn't you want to see him?"

"Naturally I wouldn't," she answered, a little impatiently. She thought such persistent curiosity unnecessary even from him, and decided not to give any satisfactory answers to his questions.

But he had already been satisfied. Good work had been done, as was shown by the fact that she didn't even want to see her husband.

"It isn't in conformity with modernity, is it?" he remarked.

"Modernity has nothing to do with it. It is simply that he isn't fit to live with. I haven't myself so much in mind as the innocent children that will be likely to come. He isn't fit to be a father."

"Something wrong with his head, I suppose?" He waited for an answer, but waited in vain.

"So you look that far ahead, do you? You can't be very modern in that respect, either," he said.

"No," she said firmly, "for marriage means to me as many children as it is God's will to send."

"So you believe in looking before you leap at the kind of man you would marry?"

"I certainly would, for it is that which makes marriage the great responsibility that it is."

She looked at him as if she were questioning his ideas on the subject.

He understood and said cautiously: "Of course, I don't believe in having a home without children." He looked at her again for approval. "And you could bring them up Catholics."

"Supposing that my husband should return after they had been reared Catholics?" He did not see the trap that she was setting for him.

"Oh, that would be all right. We would send him back east."

This struck him as quite a convenient way of disposing of Steve.

"Yes, but what do you suppose that the children that had been reared as Catholics would say to their mother who had brought them up as such? Don't you suppose that they would question their mother's right to two husbands? My teaching would be inconsistent."

He looked aghast at her, unable to answer.

"Then, too, they would know that they are illegitimate. In what light could they hold me, their mother, who should represent the highest type of womanhood?" She paused. "Do you know what I would be in their eyes?" Her words seemed to burn into his soul. He found it impossible to utter a word, and would have given anything at that moment if the conversation had not taken that turn.

"I would be an adulteress," she answered for him.

"But you would be legally married," he said, horrified.

"It would be but covered ——!"

She hid her face in her hands, as if the thought was too awful for utterance. He left her alone until she raised her head again.

"You see," she said, "no good would come from anything that God forbids."

"Oh, come, we are getting too serious again. There's an example of modernity across the street," he said, laughingly.

She looked to see a Japanese woman walking with her husband. Trailing after and secured with a fancy silver chain, was a much pampered poodle dog. She smiled. So the domestic Japanese women, although otherwise modern in their tendencies, were following suit in this respect also.

"I suppose that is the whole family?" he remarked.

"Poor thing," she said, pityingly, despite the fact that he took it altogether as a joke. "I wonder if she isn't sometimes very discontented?"

"Why should she be? She doesn't need to bother about all the things that have just been troubling you. You seem to be so weighed with a sense of responsibility."

"Yes, but shirking responsibility doesn't make it any less."

"But why can't I see you in the evenings? The time is so short this way, and if you don't get home in time for dinner, you will have to 'evade your aunt,'" he said, mockingly.

"I don't see any valid excuse for coming out. You know that I don't care to go to the theatres any more," and her face clouded in remembrance of something that was painful.

"How about joining clubs?" he said, hastily, thinking that anything was better than talking about that play again.

"Oh, I have never cared much about them. Their aims are good, I know, but I have so much work of that kind in the library that I would scarcely have time to attend to anything more."

"Oh, don't take them seriously as far as the working part is concerned. Why don't you go in for the sociability of it? Your aunt and girl friend are not the kind of companions anyone like you should have all the time. Now there are some clubs for women that just keep up on the questions of the day. You know they discuss such things as modernity."

"And do you think that I need to study these questions?" she asked.

"Oh, no; not exactly," he answered, cautiously. He wasn't going to be led into another trap. "I mean things that serve to broaden you."

"You think that I need to be broadened, then?"

"Well, you know, we all want to be as broad as possible. Breadth of view won't hurt anybody."

"But, you know, too, that breadth of view consists in looking out on life with sympathy for others, and that means particularly the helpless and the innocent. And above all the future welfare of children."

"As you will." He was learning to avoid danger lines. "But can't you join one or two clubs just to be amiable? I don't care what ones, but I don't think that it is fair to let me snatch a few minutes here and there, and then I am told that I must go."

He was appealing to her sense of fairness again, and his tones told her unmistakably that he felt injured.

"You are very good to be as uncomplaining as you are," she said. "Well, I'll look up a couple of clubs and the next time that you come to the library I will tell you my answer. I must go now, so that I won't 'have to evade questions,'" she said, with a parting look of coquetry.

CHAPTER XXII.

The Clubs.

After some deliberation, Grace found out about some clubs, which suited her as much as any. One was a hygienic club and the other a literary club. The hygienic club was a natural selection, because in her girlhood, she had been devoted to athletics, and everything that pertained to the health of the human body. The literary club was equally attractive to her as far as her tastes were concerned, but it was too closely related to her work to be much of a diversion.

Grace soon became a general favorite with the ladies of the clubs. She had an instinctive sense of what was right to do in all that related to social life. A certain innate refinement emanated from her without any conscious effort on her part, and her striking type of beauty and distinction of bearing, commanded immediate attention. Everyone was desirous of meeting the beautiful young stranger, who had come into their midst. She was regarded as an agreeable acquisition, not only for her personal beauty, but also for her well-stored mind. Her youthful spirit responded to the wholesome and cultured companionship that was offered her. It was no wonder, then, that she, whose life had been hitherto so sequestered, should respond to the adulations of a new world, like the opening petals of a rose. It vivified her and brought back her former color and brilliancy to eye and cheek. Likewise, her old vivacity of manner returned in full measure.

Caxton noticed the change and was delighted. It also brought her down town twice a week in the evenings. Her society was more fascinating to him than ever, to such an extent that he became emboldened to accompany her to a corner which was within a few doors of her home.

She was more talkative than formerly, and would tell him all that happened during the meetings, the discussions, the progress that she made in the friendship of new acquaintances, their characteristics, etc., until he could picture everything that went on as graphically as if they were set before him in a room for his inspection.

One thing in particular pleased him, and that was that she didn't seem to suffer so much from qualms of conscience as formerly. He hated gloom of any kind, although he thought her charming in all her moods.

Occasionally, something would come up at the clubs pertaining to their more serious discussions, but these she discussed with him afterwards in a pleasant and sociable way. He was relieved that she no longer used the "trap" method, as he called it, and then reason with him to the point of his downfall in the argument, as he had to acknowledge.

(To be continued)

Readers Speak to Readers

LAYMAN DEFENDS FAITH.

Mr. Synon on Bishop's Views.

Norfolk, Va., Nov. 18, 1915.

Editor Virginian-Pilot.

Sir: In your issue of today you state that Bishop Candler is one of the strongest and ablest believers in the supernatural that there is in the church, a most ardent believer in the interpretation of the Scriptures, etc. No doubt he is all this and more. Well, there are others. From the belief in the supernatural many and different religious doctrines are deduced. All of which may or may not be true. But certain it is, that those who, from the dawn of Christianity, have held a certain doctrine to be divinely true must have better authority, at this late date, than Bishop Candler's "ipse dixit" to justify them now in rejecting it as a fraud, as he is said to have done in his address before the Virginia Conference last Wednesday morning. No doubt but what the bishop believes in the Trinity, in the divine birth of Christ of a virgin, that Christ was really and truly God, in the resurrection, the atonement, in miracles, etc., all of which are sublime mysteries beyond the realm of reason, and can be believed in only through the exercise of faith. Indeed were these doctrines susceptible of human proof there would then be no necessity for the exercise of faith at all. He says, because he believes in the supernatural, it is not necessary for him to twist his brain and force his mind to believe in the doctrine of the real and literal presence of the body and blood of Christ, in the sacrament of the Lord's Supper, a doctrine believed in by the great majority of Christians from the early dawn of Christianity to the present day. True, it is a deep and sublime mystery and above reason, but is it perforce of this to be rejected as a fraud? Bishop Candler may believe it to be such, and is entitled so to believe without blame, but he does not know it, and, to say the least, he is uncharitable so to reflect upon the belief and faith of others, as holy and able minds as his own, believe (through faith) that the wafer used in the sacrament of the Lord's Supper does become the real and literal. Now as in this case, when the great and holy minds so radically differ in essentials, what is the humble layman to believe in? To his mind, and, in fact, to any mind, it is just as easy to believe that God is really and truly present in the sacrament of the Lord's Supper, in the form of this wafer, as to believe that He was really and truly present, and upon the earth over nineteen hundred years ago, in the form of Christ's human flesh and blood. One must twist his brain to the point of forcing himself to believe in the one doctrine as in the other, and if the former is a fraud, as the bishop says it is, the latter may also be a fraud, by the same course of reasoning. Both must be believed in, if at all, through the power of faith. To believe in the Trinity, the virgin birth and many other such fundamental doctrines of his church, the bishop must twist his mind most vigorously, and no doubt he does it. If justifiable, in these cases, why not in the other just as reasonable to be believed in? To the laymen, under these circumstances, there is suggested the query, who is to prescribe for us the limit of faith, and how? Upon reflection, he at once recognizes the necessity of having some divinely appointed and infallible teacher for this purpose. Those who, by faith, believe in the real presence of God, in the sacrament of the Lord's Supper, under the form of bread and wine, as they do that He was really and truly present under the form of the living flesh and blood of the man Jesus when here upon earth, believe also as firmly in the present existence of such an infallible teacher among us, and to which we may all appeal to know what religious doctrines we shall hold as divine truths and which to reject as frauds. Therefore, Bishop Candler, in his finite and fallible judgment, should be more charitable and consistent when he denounces as a fraud a religious doctrine legitimately deduced, so far as he knows, from that general belief in the supernatural, and to which he is said so ardently to subscribe.

T. H. SYNON.

The following appears, and taken from Knickerbockers' Mag., page 638, vol. 38—1851:

Take the reproduction of this great thought of Webster, for example:

"Not an instant of time passes that a Mass is not offered, and the Host not adored. Talk of an Empire on which the sun never sets, of the British reveille drum ever beating as our planet revolves on its axis, and day chases night around the globe; what is that to the unending oblation of Catholic Church?

"What moment is not a priest's voice uttering 'Te, Igitur, clementissime pater!'

"What moment is not counted by the bell which announces the silent and invisible coming of their God to prostrate adorers in some quiet sanctuary, in Europe, or in Asia, or in America, in the Atlantic cities, or the woods of Oregon, in the Alps, or on the Andes, on the vast terra firma all along the Meridians, or on the scattered islands of the sea?" WM. J. SCHRANTZ.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Why is it that the Catholic Church, as well as many others, only sprinkle instead of immersing, as Christ was immersed in the River Jordan?

The Catholic Church does not sprinkle, as is very commonly believed by non-Catholics, but *pours* water on the head of the one being baptized. Then it is by no means certain that Christ was immersed. All ancient pictures of Christ's baptism show him to be *standing* in the River Jordan, and St. John to be *pouring* water over His head. The River Jordan was and is today very shallow, and since Christ was probably barefooted or wore only sandals, it was quite natural that He should have stepped into the River Jordan, on whose banks St. John was preaching. On the other hand, the Catholic Church does *not* teach that baptism by immersion, if properly performed and with the right intention, is invalid. The Church merely follows the most convenient way, and the method which is practicable for all people. You surely do not believe that St. Peter immersed the three thousand people whom he converted on the first Pentecost. Did not St. Paul baptize people even in jail? Does it not become necessary to baptize people today in hospitals, on the railroad tracks after accidents, etc.? It would be impossible to baptize these people at all, if immersion were necessary. The Church, which goes back to the time of Christ, ought to be better able to tell than are the newer religions, what was the practice in the first centuries. It is true that the Church, for several centuries, baptized *more often* by immersion, but she also used the pouring method.

Should the license for a marriage be procured in the city of the groom-to-be, or in the city of the bride-to-be, in case the two parties live in different places?

It is customary for the marriage to take place in the town where the lady lives, and to procure the license at the court house of the county in which that town is situated.

Does the Catholic Church require an announcement of the marriage to be made on three consecutive Sundays preceding the event, and in both cities? Is the marriage ceremony ever performed by a Catholic priest without such announcement?

Yes, the Catholic Church requires the banns of matrimony to be published in the parish church of each party. There are several reasons for this, among them the following: The publication of the banns makes it possible for any impediments that might exist to the marriage, to be brought to the attention of the priest; it prevents many a young lady from being deceived by one whose antecedents might not be known to her; it makes the marriage more honorable, since it is a kind of challenge to the people to find fault if they can. A dispensation from the publication of the banns is granted only where there is a weighty reason for such dispensation. Many non-Catholic ministers, as well as many court officials, are in favor of the enactment of a state law requiring an announcement of the forthcoming marriage several weeks before the same will be performed.

Will you please tell me how many times a Catholic may marry, providing the husband or wife is dead?

As often as he or she feels inclined, and is able to find a new partner. Death of one consort renders the other free to re-marry.

Does the Church approve of "Matrimonial Agencies?"

No; not of those who will accept the names of all people indiscriminately. For a time we were listing the names of Catholics, who gave us their pastor as reference to their good character, freedom to marry, etc. We were instrumental in leading a number of Catholic people to good matches and happy unions. We do *not* do this as a specialty at all, but as a praiseworthy side work.

When one comes into church and takes a seat, what prayer or kind of meditation should be made?

There is no prescribed prayer to be said. Immediate recollection and recognition of the presence of Jesus by adoration is recommended.

Where can one get the Scapular lockets and medals?

From any of the "Church Goods" houses, whose advertisements appear in this paper.

Can a person gain more than one Plenary Indulgence at one time?

He can only gain one for himself.

I have a Lutheran friend who has only one child, and he seems to think every family should consist of only one or two children. He wants to know just where the sin of onanism is condemned in the Bible.

Genesis XXXVIII, 8-10.

Where, when and by whom has the Original Bible been found, and who possess it now?

The original Bible was not "found." The different books (72), of which it is composed, were declared to be inspired by a Council of the Catholic Church at the end of the fourth century.

On some crucifixes we see three nails, on others four; kindly explain why.

The Bible does not say how many nails were used, nor has the Church made any declaration on this matter. Hence we have tradition only to rely on; and tradition favors four nails. In the early Middle Ages Christian art represents Jesus fastened to the cross by four nails. In the thirteenth century, Western art began to represent the feet of Christ as placed one over the other, and pierced with a single nail.

Is it true, as reported in the daily press, that the Catholic bishop of Aguascalientes sent a letter from this country to Mexico stating that the Cientifico party would soon have the ascendency in that country?

It is not true. This bishop, who is in exile at San Antonio, Texas, denied the story over an affidavit as follows: "I hereby authorize the statement that the entire report as coming from me is absolutely false, without the remotest semblance of truth, given out for the purpose of prejudicing the minds of the Mexican people against the Catholic people, if not directly against me."

What kind of a crozier does the Pope use?

The Pope does *not* use a crozier at all. The reason seems clear. The crozier *with its curved or bent top* indicates limited jurisdiction. But the spiritual jurisdiction of the Sovereign Pontiff is universal.

Why do we bend the knee at the words "et incarnatus est" in the creed?

We genuflect at these words in order to emphasize our belief in the fundamental dogma of Christianity, that the Second Person of the Trinity took to Himself a human nature, that is, a true human body and a true human soul. This human nature claims our deep reverence and loving veneration as the body and soul assumed by the Eternal Son. The genuflection marks our belief and our practical devotion.

Audrey—(1) Yes; (2) It will not hinder you from taking that step, and, if repented of, nothing more need be said about it.

Nellie—Write to Sisters of St. Francis, Lafayette, Ind.

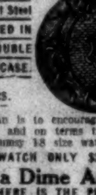
R. E. W.—To satisfy your conscience, simply confess the matter as it was. I do not think you sinned.

Worried Wife—(1) No; (2) No; (3) This was explained in our paper several times during the past year.

Stonemason, St. Louis—The answer to your question can be given competently only by some one in your city.

He that does a base thing in zeal for his friend burns the golden thread that ties their hearts together.

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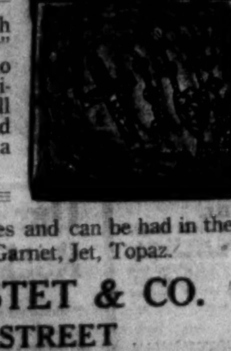
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OUR SUNDAY VISITOR

Issued Weekly by
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Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor

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HUNTINGTON, INDIANA, MAY 7, 1916.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper."

POPE PIUS X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1912.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father:— Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino.

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

LET CATHOLIC SOCIETIES DO THIS WORK FOR CATHOLIC FOREIGNERS.

The United States Government Bureau of Naturalization is urging the churches of the land to set aside Sunday, July 2, next, as **Citizenship Sunday.**

On August 1, 1915, an appeal was made by the Federal Government to the public schools in cities and towns having a population of 4,000 and over. As the result of this appeal approximately fifty of the leading cities and towns of the country immediately responded and affiliated with the Bureau of Naturalization, and night classes were established in the public schools in these cities. Since that time the work has constantly expanded and increased in volume, until at the present time there are over six hundred and forty cities and towns in forty-five states of the Union co-operating with the Government Bureau and aiding foreign-born residents, by instructing them in the institutions of the American Government, as well as equipping them with a knowledge of reading, speaking and writing in our tongue.

In a recent letter received from the "Bureau of Naturalization" the following paragraphs appear:

"Each month, as soon as the naturalization papers are received from the clerks of courts, the Bureau furnishes to the superintendents of schools in the cities and towns in co-operation with it, the names and addresses of the foreigners residing within their respective jurisdictions, who have filed their declarations of intention or petitions for naturalization, as well as the names of their wives, in order that the school authorities may get in touch with them and prevail upon them to enroll in the night schools. Letters are also sent by this Bureau to each of these persons advising of the action taken, setting forth the material advantages to be derived from an attendance upon the public night schools, and urging early enrollment. Since last September approximately 165,000 names of foreigners have thus been furnished to the school authorities in the cities and towns above referred to, and the results have been most gratifying, as shown by the enthusiastic letters received from the teachers engaged in this work.

"In order that a uniform method of instruction might be adopted in these night classes for foreigners, the Bureau of Naturalization has prepared and distributed to the public school teachers throughout the country 'An Outline Course in Citizenship.' This Course is based upon a two-year period, and corresponds to the two years which, by law, must elapse between the date on which a candidate for citizenship declares his intention to become a citizen, and the date on which he is permitted to petition for naturalization. A thorough grounding in reading, speaking, and writing in our tongue is outlined for the first year, and, for the second year, instruction in the institutions of our Government, and in the rights, duties, and responsibilities of citizenship.

"Realizing that the churches could aid materially in forwarding the good citizenship movement, the Bureau of Naturalization has approached, in a most earnest manner, the churches of all denominations all over the country, in an endeavor to have at least one Sunday in each year set aside as Citizenship Sunday, on which will be preached at the morning service, in every church in the country, a sermon on Citizenship."

—o—

The Protestant revivalist, Rev. J. D. Gunn, made a pertinent observation when he spoke as follows, on April 18, at Chattanooga, Tenn.:

> "Christ said: 'Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it,' showing that Christ **intended** to build a church. Then the same scripture says: 'The Lord added to the church those that were being saved,' showing to me conclusively that the church **had been** established."

The next question, which suggests itself most naturally, is: "Which of the present-day churches is the one referred to in the scriptures?" If Christ's promises amount to anything, that Church must still be doing business, since "the consummation of the world" has not yet arrived. Get hold of your history, and see where all but one of the Christian churches were at that time. It was to that Church, which the first century authors of the Apostles' Creed referred, when they inserted therein the article: "I believe in the Holy Catholic Church." Our competitors in Christianity say, but they do not prove, that the **Roman** Catholic Church is not meant by this article in the Apostles' Creed. **It alone** could have been meant, because it was the only Christian Church then in existence; and no other has since then ever been truly catholic, or universal.

—o—

If the Catholics throughout the United States contributed to the **Christmas Collection** in the same proportion that the Catholics of Indiana do, the aggregate would amount to more than $2,000,000; and we are aware that in many places the Christmas collections are much higher than in Indiana parishes, where the offerings go to support the orphans of the two dioceses. If one **"Mission Sunday"** collection were to take the place of three, which are now general in this country, and if people gave self-denial money thereto, it should exceed $4,000,000.00.

—o—

ORDER THIS PAMPHLET.

We are now prepared to furnish from here the excellent pamphlet, entitled "South America's Catholicism," at $4.00 per 100 copies. There is such general ignorance concerning South America, and this country is now so much a subject of discussion, that everyone should read this pamphlet. Single copies will be sent, postpaid, for 7c.

IN THE PARISH

By Edw. P. Garesche, S. J., Editor "The Queen's Work," St. Louis, Mo.

THE MEMBERSHIP COMMITTEE.

The business of this Committee is to increase the membership of the Sodality Union through the activities of the General Committee, and to swell the membership of the individual Sodalities by the formation of sub-committees or Sections in each parish to work for new members.

A further function of this Committee and a very important one is to promote friendliness and helpfulness among the members themselves, to that they may be in the truest sense Sodalists; that is, bound together by the tie of supernatural charity and brotherhood. Delegates from this Committee should wait from time to time on every Sodality of the city, which is not yet incorporated in the Sodality Union.

The members of the sub-committees or Sections in the parishes should also make a complete canvass of the parish, inviting every eligible parishioner to join the Sodality for which he or she is qualified. The members of this Committee should become well acquainted with the nature and privileges of the Sodality. They should learn to realize and appreciate the splendid advantages of Sodality membership, and particularly of that union of prayers and good works which gives each individual Sodalist the benefit of the merits and petitions of millions of holy souls throughout the world. They should also know the Sodality indulgences and the means of gaining them, and be so on fire themselves with the love and loyalty of the Sodality that they may easily kindle others with the desire to be good Sodalists and worthy sons and daughters of the Queen of Heaven.

THE WORLD FOR CHRIST

By Rev. Joseph Husslein, Associate Editor of AMERICA

A MODERN DELILA.

There is a story in the Old Testament with which every Catholic is acquainted and which he is not likely ever to forget.

Samson, a Judge in Israel, had received from the Lord the personal mission of warring upon the Philistines by whom his country was oppressed. He was a Nazarite, sacred to God from his infancy even in his death. The long flowing hair which distinguished him was the sign of his consecration, the sign of a Nazarite among the Jews. It is not strange therefore that Almighty God should have connected with them the extraordinary physical strength He bestowed upon him.

Having recounted the deeds of Samson against the Philistines, the Scripture adds:

"After this he loved a woman who dwelled in the valley of Sorec, and she was called Delila.

"And the princess of the Philistines came to her, and said: Deceive him, and learn of him wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him: which, if thou wilt do, we will give thee every one of us eleven hundred pieces of silver."

We may well enough remember the wiles which were practiced by Delila; her sensuous lures, her deceptions by which she overcame the Nazarite, and made him disobedient to his God, and finally deprived him of his strength when she had learned wherein its secret lay. So she delivered him weak and helpless into the hands of his enemies, the Philistines. He had justly forfeited the strength which God had given him for high and sacred purposes.

"Then the Philistines seized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza, and shutting him up in prison made him grind."

There are many sources of spiritual danger which we might rightly enough compare to this lascivious, heartless, deceptive creature of sin. We need but mention the sensuous theatres, the immoral displays in many of our moving picture shows, the irreligious schools that instill infidelity into the soul of youth, besides robbing it of its virtue.

Under a thousand deceptive forms sin appeals to us and it is needless to strive to enumerate them all. In the early ages of Christianity it was not possible for Christians to look about them upon the public streets without casting their eyes upon objects that were lustful or tempted to sin. The Catholic of today is often hardly less exposed and there is need of the same courageous self-restraint and self-denial.

But there is one source of danger in particular which aptly compares with the treacherous Philistine woman. **That modern Delila is the irreligious press.**

It appeals to Catholics with its skillful seductiveness, with its lascivious immorality and religious falsehood, and with the lure of a hidden paganism to ruin their souls. It comes with its artful representations of moral shamelessness in picture and print, in Sunday supplement, in popular magazine and salacious "best seller." It practices its treacheries by misrepresentation of history, of religion and of current facts that touch upon the interests of Christianity and the Catholic Faith. It offers, under the enticing semblance of science and learning, the entire mess of the world's errors, ancient and modern, for our consumption.

There is no need of referring in particular to a literature which, like that of Socialism and Radicalism of every kind, is directly condemned by the Church, and which covertly or openly seeks at all times to discredit her with the world and rob her children of their precious Faith. But there is a vast literature besides, apparently more respectable and innocuous, that constantly plies its Delila trade for the deception, the defilement and the ruin of souls.

Why should Catholics support a press which betrays them into the hands of their enemies? Why should they give their silver and their nickel and even their copper coins—to apply the words of a great prelate—in order that chains may be forged out of them for their own enslavement?

Even the so-called neutral press is often highly dangerous. Why then should Catholics not give their whole strength to the support of the excellent Catholic press which they now possess? Why should their tables not be laden with Catholic literature? It will imbue them with the Catholic spirit; it will act as a necessary antidote to the poisonous doctrines of the age. They cannot do without it.

Here, then, is the modern Delila, with whom we must shun all intercourse and from whom we must protect our children with the most assiduous care. All dangerous secular literature that is seeking an entrance into our homes and our hearts in order to betray us to our ruin is a Delila temptation.

Her first object is to beget in us religious indifference. Then the truth is more and more obscured by her. Error follows in its place. Credence is given to the misrepresentations of Catholic interests. The Catholic point of view in the questions of the day, in matters of history and finally even in doctrines of the Church themselves is lost to sight.

Those who indulge in secular literature, even the most innocent, to the exclusion of the necessary Catholic reading, have set their foot upon her path. How far they will go along in it God only can know. Countless souls have followed it to their eternal ruin.

Like the Nazarite of old, we are dedicated to God, and our consecration to Him took place in the Sacrament of Holy Baptism. Shall we yield ourselves up, like a spiritually blinded Samson, to the treacherous wiles of the modern Delila?

Sensuous, heartless, deceptive, she would rob us of our sublime mission in the service of Christ, she would take from us the strength by which we are to destroy the Philistine paganism of our day and spread the Kingdom of God upon earth. With her endless enticements to sensuality, her deceptive teachings, and her shams that pass for learning and for science, she would win our hearts and souls.

She would shear us of the strength we possess in our Holy Faith, in the grace of God and in the frequent reception of the Sacraments of the Church. She would scoffingly deliver us up into the hands of our enemies and to her modern Dagon of godlessness. She would pitilessly have us blinded to the sun of truth and the light of God's Revelation.

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With the Editor Along the Mexican Border

(Continued from last week)

From New Orleans the writer went to Mobile, Ala., and paid a visit to Spring Hill College, one of the oldest, as well as most beautifully situated, institutions in the United States. It is in charge of the Jesuits, and is located only seven miles from Mobile. Nature is seen at its best here, but the added artificial arrangement of flowers and shrubbery makes the place a veritable garden-spot. The boys in attendance at Spring Hill, numbering more than three hundred, never need to interrupt out-door sports, for the climate is not only mild, even in January and February, but is most healthful, because of the high pine trees which surround the institution on all sides. Nearly all the students enrolled are from the Southern States, which is probably due to the management's failure to advertise the college up north.

Returning to Mobile, the writer spent the night at the residence of Bishop Allen, a most affable and zealous prelate. The city of Mobile, harboring a population of 70,000, with the whites and blacks about evenly divided, has eight Catholic churches. However, Bishop Allen's diocese embraces the entire State, and outside the two large cities of Birmingham and Montgomery, the Catholics are quite scattered, and the jurisdiction of most priests extends over a dozen or more towns.

While at Mobile, the editor called on Mr. Peters, who is at the head of the "Gulf Coast Fruit Farms Co.," which has advertised in our columns for the past two years. We knew from the beginning that this company had Bishop's Allen's endorsement, otherwise we would not have accepted its advertisement; but the writer, being in Mobile, went to see Mr. Peters and asked to be shown the land, which his company is offering for sale. To this request the gentleman cheerfully consented. The satsuma orange tree, originally imported from Japan, is cultivated quite extensively at present in southern Alabama. This orange is of the thin, dry-skinned, and seedless variety, and is very delicious. The "Gulf Coast Fruit Farms Company's" land is probably the best in the State; it is situated about twenty miles north of Mobile, and on an altitude three hundred feet higher than the city. This is not only a great advantage, but in that region a necessity, for successful orange growing—because the rain-fall in southern Alabama is excessive. The low land is too wet during the greater part of the year for cultivation, but the elevated and sandy soil of the land, shown the writer by Mr. Peters, can be rendered none the worse by the heavy rains.

The company is laying out a little city, to which it has given the significant name "Celeste," and whose every street is to bear the name of some Catholic saint or festival. For instance, it has Providence, Nativity, Resurrection, Ascension, Pentecost, Assumption, All Saints, avenues, and streets named after each Apostle, etc. The first houses are only now being built in the town, because it was the company's aim to sell orange groves, comprising one, three, five and ten acre tracts all around the town site. The first plantings on these groves were made two years ago and the trees are coming along very well. They are planted one hundred and twenty trees to the acre, and cared for by the company during a period of three years. They are presumed to bear the fourth year, and more heavily each succeeding year. Groves have already been sold to residents of every State in the Union, and from letters shown the editor it seems that many people expect to move to Celeste as soon as the orange trees begin to bear. Mr. Peters impressed the writer as a man, on whom the people can depend for honest and just treatment. In fact, his one ambition seems to be to make this town not only a reality, but one which will harbor happy and contented people.

From Mobile the writer purchased a through ticket to his home, and two days later was deeply engrossed in a big accumulation of mail at **Our Sunday Visitor** headquarters.

A QUESTION.

Chicago, Ill., Apr. 8, 1916.

I am a great believer in missionary work and regret that I have not the wherewith to give generously to the cause. However, I want to ask why, as Catholics, we neglect almost entirely our opportunity to do missionary work among the Orientals that come to our country? They need help—and we "pass them by to the other side," with scarcely a thought, leaving them to be cared for by non-Catholics, whose zeal and earnestness in their behalf, gives or should give us cause for shame at our neglect. There is need for Oriental Missionaries right here in our every large city. It seems to me it would be well to import from China, Korea and Japan Catholic priests to make Catholics and Christians of those of their countrymen here, who now are either unconverted or are being gathered into other than the true fold. Either native priests, or priests who have lived long enough in the countries mentioned to understand the temperament and needs of these peoples, are required.

At the present time most Orientals in this country are taught to shun the Catholic Church. Surely an Oriental soul is as worth saving in this country, when a stranger within our gates, and with few friends, as is the Oriental soul in his own land and among friends.

The Catholic faith strongly appeals to the Oriental mind. It would be a great work to preach the Gospel to the thousands of them among us. To offer them a little kindly attention, a helping hand in their need, and to further their education—for Christ's sake, in the United States of America, is as truly missionary work as is that so nobly done by Mother Church in foreign lands.

Having done the little I could, as an individual, I feel at liberty to make this plea to Catholic bishops, clergy and laity: Bring from the Orient, if need be, the needed number of native missionaries to convert the Oriental heathen who is our neighbor; encourage him to acquire an education and return to his native land a true soldier of the Cross and a teacher of the Word of Christ.

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